

The Bombay Guardian.

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WEEKLY REVIEW.

—GOVERNMENT have decided that the building known as the Officers' Quarters in the Fort George, shall be used for the European General Hospital. The buildings that have been used for this purpose for some years are to be demolished, and the ground occupied for the Railway terminus. In publishing its Resolution, the Bombay Government goes into a history of the hospital schemes since 1861, and shows that the Government of India is really responsible for the delay to build. In fact, not to mince matters, the Government of India is too poor to build a hospital. The Bombay Government ruined itself by building a palace for the Governor at Ganesh Khind. There are two Government Houses in Bombay, one at Parell and one at Malabar Point. Could not one of those be spared? Five years must elapse before a new Hospital can be built.

—A JESUIT Father has brought to Bombay what is thought to be a great treasure, and is described as "a genuine portion of the bodily remains of the mother of the Virgin, St. Anne." This relic is exposed to the gaze of the public at a Roman Catholic Chapel in Nesbit Lane on the anniversary feast-day. What is it, a hair or a bone? Skeptics will be placed on the horns of this dilemma—if it is not St. Anne's, whose is it, pray?

—LAST Sunday and Monday were observed in Bombay as days of special prayer for Sunday Schools. We have been much rejoiced to hear that a number of the children (sixteen, we believe) connected with the M. E. Church in Poona, have sought the Lord in special meetings held on the days mentioned.

—We have received a letter from a young Hindoo gentleman who is much concerned because of the *Madras Mail's* remarks about us. While very thankful to him for his letter, we think it better to leave the matter where we have placed it. (*Vid. infra.*) Our correspondent thinks there was no call for the *Mail's* remarks; but so long as we have not a certificate from Lord Chesterfield, there will be little use in trying to satisfy the *Mail*, of our Christian character.

—THE English public, having been told that the Russian army in Asia, 1873, committed atrocities, has suddenly turned round and seems disposed to pat the Bashi-Bazooks on the back. Mr. Schuyler was told by some individual whom he met in 1873 that the Russian army spared neither sex nor age. It seems to us that the Bulgarian atrocities rest on very different evidence from this. But we never yet heard it adduced as a reason why one murderer should not be condemned, that a more respectable man once committed murder.

—THE existence of British Rule in India depends, to all appearance, on the Opium Revenue, says the *Friend of India*. It is true, we cease to hope that British Rule will last long in India. The throne is established by righteousness. But we do not accept the assertion. British India would not be insolvent if grain took the place of opium cultivation.

—WE willingly publish the letter from the Rev. Narayan Sheshadri, which appears in our columns, and hope that the result of his appeal will be to place him in a position greatly to alleviate the distress prevailing in the Indapore districts. All have confidence in the judgment and good sense and piety of Mr. Narayan Sheshadri. He has carried on Mission work for many years in India,

and is well acquainted with the condition and exigencies of the people. Many who have enough and to spare, will be glad to give of their abundance for the relief of those who are ready to perish.

THE CHURCH MISSIONARY SOCIETY have refused to abandon the Coolie Mission in Ceylon, and to recal Mr. Clark, as the Bishop wished them to do. This is matter of congratulation, though we could hardly expect less from the Church Missionary Society. If they were to give in to the Bishop, they might as well abdicate their functions at once. They cannot do it consistently with the high trust committed to them by the Church of England. It was as missionaries of the C. M. S. that the Ceylon missionaries were set apart for their work, and the Bishop's hands laid upon them, and the home Society cannot desert those whom it has covenanted to support, so long as they conform to their instructions.

—THERE has been no improvement as yet in the prospects of the Deccan or S. Marathi Country. Government are prepared to spend half a million in relief measures. All this will be of little avail without wisdom to direct, and unfortunately this is a rare commodity, though advisers are multitudinous. Let Christians pray earnestly that wisdom may be vouchsafed.

—THERE was a very pleasant "service of song," at the Zenana Mission House, on Thursday, conducted by Dr. Partridge with the assistance of ladies and gentlemen. Brief addresses were made between the pieces by ministers as well as by Dr. Partridge. The service was interesting, and many were present who would perhaps not have come to hear the simple Gospel, and who may have been reached by it as thus presented.

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THE MADRAS MAIL AND IDOLATRY.

THE *Madras Mail* has ascertained that the Editor of the *Bombay Guardian* is neither a Christian nor a gentleman. Of course the *Madras Mail* ought to know. It makes haste to communicate this important information to the world. We are not sure that the *Madras Mail* is entitled to the credit of originality in this, for we have frequently been favoured with such notifications in the last twenty-two years that we have had charge of the *Guardian*. Some of our kind censors have hardly been satisfied with blotting our name out of the book of life, and out of Lord Chesterfield's good books. What has assisted our contemporary to make this interesting discovery (which the *Bombay Gazette* reproduces for the benefit of Western India), is the remark we made about the immersion of five gods in Poona by Brahmins. Encouraged by the notice of the *Madras Mail* we reproduce our own remarks along with those of our contemporary:

"The *Bombay Guardian*, a so-called 'religious' paper, is responsible for the following indecent pleasantries:—The *Poona Observer* gives us the account of five gods who, since Saturday last, have been immersed in water by the Poona Brahmins. Actions speak louder than words. Rain is wanted, and milder measures having failed, recourse has been had to this strong measure. We fail to see, however, by what process of ratiocination the said 'gods' will reach the conclusion that rain is wanted. One would think that

they would be more likely to conclude that a deluge had come, and unanimously to decide that the people of the Deccan had been too liberally supplied with water. We would suggest putting them at the bottom of a dry well.' The man who finds it in his heart to mock at starving natives, who, according to their lights, seek to arouse the attention of the object of their worship to their pitiable condition, may style himself 'religious,' but is not entitled to call himself a Christian or a gentleman."

It is not easy to ridicule a thing like that reported in the *Poona Observer*, and which we have more than once referred to in former years. If we were to suggest, as a device of our own, that the sleek and pampered Brahmins of Poona should take their idols and immerse them in water, to show their despair of prevailing by prayer, and to try the effect of this discipline in bringing the gods to a sense of the need of rain, we might perhaps be scouted for indecent pleasantries, with some appearance of reason. But it happens that this is the very thing that the Brahmins have done. All other means of bringing the gods to a realization of the necessities of the worshippers, having failed, the *poojaris* do what would otherwise be regarded as desecration; they resort to *viroodh-bhukti*, opposition worship, and punish the gods for their neglect. To a European mind this seems inconceivably childish; but in saying this, we must not include the Editor of the *Madras Mail*. His sensibilities are profoundly awakened in behalf of those who are engaged in this interesting ceremony, and quixotically he hastens to interpose the shield of the *Madras Mail* against the darts of the wicked and ungentlemanly *Guardian*. It is certainly a very pretty picture, and would be a good subject for an Indian *Punch*. But, as we have said, the whole thing is so eminently ridiculous in itself, that it would need a Sidney Smith to add any ridicule to it. So far from adding ridicule to the matter by suggesting that the gods would be likely to understand the thing better, if placed at the bottom of a dry well, we diminish the ridicule, and the proposition might very well proceed from an orthodox Hindoo. There are a good many Hindoos who have got sufficient enlightenment to see that such rites as these are contemptible and only fitted to lower the religion of the country to the level of the fetishism of Africa, and they are endeavouring in various ways to win their fellow countrymen from such scandalous perversions of the religious sentiment. But these advocates of reform may not count upon the *Madras Mail* as an auxiliary. The ceremony, which seems both silly and scandalous to them, is very touching in the eyes of the *Madras* journal, as appears by the concern manifested lest the Brahmin *poojaris* of Poona should be pained by the irreverent remarks of the *Guardian*.

We will say in all seriousness what we think of this matter. We know of but one God, of whom, through whom and to whom are all things. He has not left himself without a witness, but everywhere he giveth to all life and breath and all things. Says Paul, addressing the worshippers of Jupiter and Mercury:—

* The *Times of India* also wishes to express its sympathy with the Brahmin attendants of the five "gods" of Poona. The noticeable thing in all this is that these journals, whose sensibilities are so affected by any disparagement of Hindoo idols, admit into their columns without the slightest difficulty attacks upon Christ and the Christian Scriptures and ministers of the Gospel, to the great solace of their Hindoo readers. Nor are they chary of ridicule in those attacks. Only this last week appeared in one of these journals a contemptuous notice of a gentleman who has the courage, though a layman, to preach the Gospel.

"He left not himself without witness, in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

But the people of this country, led by their Brahmin teachers, instead of praising God for his manifold temporal mercies, give honour and praise and sacrifice to a troop of wretched idols, between whom and the true God there is a far greater contrast than between the Editor of the *Madras Mail* and the most loathsome reptile. Let us for a moment imagine that the subscribers of the *Madras Mail*, instead of sending their subscriptions to the manager of that paper, should send them to the manager of the *Bombay Guardian*, assuring the former that they chose to consider the two papers one. How shocked would our contemporary be at this misappropriation! he would be equally offended at the thought of his being identified with this unchristian journal, and at the failure of his pecuniary supplies. But we need a much stronger case to furnish a parallel. It is the King of kings, pouring out blessings on a race who are taught by their blind guides to set up a number of hideous idols and ascribe to them the mercies of divine Providence. If disloyalty to an earthly monarch is treason, is it a less offence when shown to the Creator and Upholder of all things, who is of purer eyes than to look upon iniquity? In last week's issue we had a remark somewhat to that effect, in reference to the *Diwallah*, and the *Bombay Gazette* has done us the honour to cite it under the elegant heading, "Stuff and Nonsense." We knew when we wrote it, that it would elicit some such expression. Our appeal lies from Philip drunk to Philip sober, from a press be-clouded by the mists of Anglo-Indian worldliness, to a press enlightened as to the sacredness of its vocation and the claims of imperishable truth.

THOUGHTS ON THE GOSPEL OF JOHN. V.

THE eleventh chapter is a drama in itself. The *dramatis personae* are mentioned, Lazarus, Mary, Martha, with Jesus and his disciples. Jesus is on the east side of Jordan, in the very locality where, some years before, such multitudes had gathered to hear John the Baptist preach, and where Jesus had been baptized. He was not alone there. Many resorted to him, and many believed on him. It was a kind of camp-meeting; and from day to day Jesus addressed the assembled crowds. In the midst of these labours a message reaches him from Bethany, announcing the illness of Lazarus. Jesus tells his disciples that this sickness is that the Son of Man may be glorified, and yet, instead of hastening to Bethany, he quietly pursues the work he has in hand. Two days after, Jesus converses with his disciples about the matter, and informs them that Lazarus is dead, and he must go to awake him. But in the neighbourhood of Jerusalem there is peril of his own life. The disciples, however, are content to go, and share what peril there may be. The scene changes to Bethany. We see Mary and Martha, and some friends from Jerusalem come to condole with them in their bereavement. Then, on the outskirts of the town, we have a most pathetic interview between Martha and Jesus; afterwards, Mary herself comes, and with her the friends from Jerusalem. Jesus was willing to raise Lazarus from the dead; but he requires that they who are to receive him from the dead, should have faith. Their faith had undergone a great shock, through the neglect of Christ to come to their aid, before the death of the loved one. It had been in a measure restored by the coming of the Master, even at that late hour. His words tended to strengthen this feeble faith. Unless there had been faith, the stone would not have been removed. Then, he that was dead came forth at the word of him who shall judge the quick and the dead. All this has an important relation to his own approaching death. "To the intent ye may believe," was Christ's explanation given beforehand to his disciples. The great solicitude of the Saviour was that, in the interval between his own betrayal and his resurrection, the disciples might not be absolutely bereft of faith,

and one important means of hindering the final spark of faith from going out in their minds, was the recollection of Lazarus, recently dead and buried and rising again after the lapse of some days.

We are then introduced to the Jewish Sanhedrim. The subject of discussion is, Jesus of Nazareth, and the policy to be adopted with reference to him. The necessity of immediate action is recognized, for the conviction was rapidly spreading, even in Jerusalem, that he was the Messiah; the attention of the Supreme Government at Rome would be drawn, and a pretext for taking away the remaining shadow of liberty, would be derived from the movement. The question before them was simply one of expediency; not, what is the truth, but how is our position likely to be affected by the movement? So they decide that he shall be put to death.

But the Lord's time was not yet. A month or two must elapse, and during this time Jesus remains in retirement, in an unfrequented place called Ephraim.

At length the time is fully come when Jesus should put himself in the power of the people of Jerusalem. He comes to Bethany. There is a feast. Mary, the sister of Lazarus, anoints the feet of Jesus with costly ointment. Judas has something to say about the waste. It appears that he was the steward of the apostles, bearing the bag; covetousness had gradually been getting a grasp of his heart; he was not called to account for the receipt and expenditure of money, and had got into the habit of using the funds for himself. He had something of the Gehazi spirit. Jesus despised money, and would have none of the gifts that many would be minded to bestow; but Judas would contrive to get a word with them before they went away and suggest that if so disposed they might give something for the poor fund. He was annoyed now because Mary had lavished such a sum of money on a lot of ointment. Jesus, he said to himself, is the last man to care for ointment, and constantly teaches that whatever we do to the poor he will consider as done to himself. So he expresses his dissatisfaction. If previously consulted, Jesus would perhaps have recommended some other employment of the money; but he would not chill the affection of Mary, and he saw in the circumstance an opportunity of hinting something about his death, shortly to take place under circumstances that would not allow of the usual rites on the part of his friends.

Then we have the public entry of Jesus into Jerusalem, amidst the hosannas of the people. As he stands in the temple, some Gentiles who had not the right of access, send word that they would like much to have an interview with him. He accepts this as an anticipation of the days of Gospel liberty, and breaks forth into a kind of sublime soliloquy. Though men understand him not, his heavenly Father does, and the congratulations of heaven seem to mingle with his own. He foresees the diffusion of the Gospel message, and the salvation of men of every nation, tribe and tongue by faith in the crucified One.—Afterwards, in a few solemn pregnant words he takes leave of the world, the Jewish world that had rejected his words, and summons them to meet him at the judgment.

In chapters xiii and xiv, we have the scene in the upper chamber, the feet washing and the discourse that followed. This discourse is continued in chapter xv and xvi, and ch. xvii records the prayer offered by the Master for his disciples; occurring somewhere between the upper chamber and the garden of Gethsemane. The next scene is that of the betrayal, in the garden. Afterwards, we pass to the palace of the high-priest, and then to the pretorium, and finally to Calvary. The mother of Jesus, and some others of his friends from Galilee, are present, with his disciples.

The first day of the week dawns upon the open sepulchre in the garden. Mary, Peter and John, Mary again, some angels, and finally Jesus appears upon the scene. The scene in the place where the disciples gathered in the evening, follows; the risen Saviour is in the midst; all doubt is taken

away; Jesus breathes upon them the Holy Spirit, and commissions them to evangelize the world. He again appears to them a week after. Finally, we have the scene on the border of the sea of Tiberias.

Thus we see that the major portion of this glorious Gospel consists of a few selected characteristic scenes. These are selected, not because they differ essentially from the numerous unrecorded events and discourses of Christ's ministry, but because they are fitted to give us a good idea of the general character of his entire ministry. By a deep and spiritual study of these scenes, the personality of Christ becomes marvellously real to us, so that we enter into very close acquaintanceship with him. In thus getting to know him, we know God; for he was manifest in Christ's humanity; "he that hath seen me hath seen the Father." Yes, we may know God more perfectly than we know any other being. What baffles us in the endeavour to become acquainted with our fellow-men, is the want of thorough truthfulness; we cannot wholly rely upon their representations. But there is no such hindrance here. Everything about Jesus is perfectly transparent. We know him as he knows us. We know just what kind of walk and conversation pleases him, and we know what displeases him.

THEOLOGY OF THE COWLEY FATHERS.

"BIBLE TEACHINGS: THE DISCOURSE AT CAPERNAUM. St. John vi. By R. M. Benson M.A., Superior of the Society of St. John the Evangelist." This is the title of a book of 382 pp., in 88 of which we have an exposition of the discourse referred to, the remainder being taken up with Notes and Devotional Exercises. In explanation of the miracle of the multiplied loaves, Jesus bids the Jews labor for the meat which endureth unto everlasting life, which the Son of Man will give. The author of the work before us says:

"What do these words mean? They mean that the Food now spoken of is the Body of sacrifice accepted by God the Father."

We agree with the author in the following statement:

"These few words involve the suggestion that Christ shall die; that He is accepted of the Father, so as to live forever; that He is a redemptive sacrifice like the Paschal Lamb, but effecting a mightier deliverance; that God has given Him to us, that we may be raised up to eternal life by feeding upon him."

Yes, we believe this; that God gives us Christ himself, not his flesh and blood, but an infinity more. But from the subsequent remarks of the author it becomes evident that he understands the communication of Christ's life to be by means of the flesh and blood. The Jews stumbled, he says, because they were unable "to rise to the thought of this Body being taken up to Heaven, and then given to them supernaturally in a new form, that they may feed thereon and live." "The body of Christ is continually sustaining those in whom it dwells, and the resurrection of the last day is the final result of this sustaining power." "The very purpose for which the Father sent the Son into the world was that His Human Body might be the principle of eternal life to those who should be brought into substantial union with it." "The body was to be raised again at the last day, and therefore the feeding now must be a feeding of a body, and not merely of the heart or intellect." In what he is pleased to call a paraphrase, the author represents Jesus as saying:

"My changeless life is the foundation of their life. The life of the Father passes on to them through Me. It is Mine by eternal generation. It shall be theirs by their union with my living Body. Into this life they could not come outside of Me; but the flesh which I have assumed cannot cease to live with this life, and as I give them my flesh, I give them also the life which it contains."

It has been usual with commentators to take the simpler expressions of truth as a guide in considering the more difficult. In this discourse of our Lord, we have the statement, "Whoso eateth my flesh and drinketh my blood, hath eternal life." Elsewhere in this discourse, and repeatedly, we are

told that he that believeth hath eternal life. Now the Scriptures leave us in no ignorance as to the meaning of this last expression. What faith is, is shown on every page almost of the Gospels and Epistles. "Faith cometh by hearing and hearing by the word of God." The parable of the sower is sufficiently explicit. Romans x is as positive as plain words can make it. Jesus says: Sanctify them by thy truth, thy word is truth. We could fill our paper with texts showing that life is by the heart's reception of God's word. We ask a single question: What do the Epistles aim at? Are they filled with references to Christ's flesh and blood as the means of communicating life, or are they not rather filled with statements bearing upon the formation of the mind of Christ in the believer? Now, instead of explaining what is difficult or abstruse in the discourse by what is simple, Mr. Benson finds the key of the whole, and of all Scripture indeed, in the words above quoted. Jesus knew very well that the words "eateth my flesh and drinketh my blood" could not be taken literally any more than the words 'I am come to send fire on the earth,' could be taken literally, without doing violence to all his teaching. Jesus knew what the Apostle Paul so distinctly tells us in speaking of the resurrection, "Flesh and blood cannot inherit the kingdom of God." Among a race of cannibals, a literal conception might have been a possibility to be guarded against. But no Jew could rationally impose such an interpretation. Besides, the discourse gives us a variety of phrases that are shown to be unchangeable by the fact that they secure the same thing,—eternal life. Let us look at them:

"The Son of man will give you the meat which endureth unto everlasting life." 27.

"This is the work of God, that ye believe on him whom he hath sent." 29.

"My Father giveth you (present tense) the true bread from heaven." 32.

"The bread of God is who cometh down from heaven and giveth life unto the world." 33.

"I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." 35.

"Ye have seen me and believe not." 36.

"I came down from heaven." 38.

"That every one who seeth the Son and believeth on him, may have everlasting life." 40.

"He that believeth on me hath everlasting life." 47.

"I am (now) that bread of life." 48.

"This is the bread which cometh down from heaven that a man may eat thereof and not die." 50.

"The bread that I will give is my flesh, which I will give for the life of the world." 51.

"Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." 53.

"He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." 56.

"He that eateth me shall live by me." 57.

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." 63.

"Then said Peter, Thou hast the words of eternal life." 68.

"We believe and are sure that thou art that Christ, the Son of the living God." 69.

We have merely to put these sayings side by side and the greater part of the difficulty vanishes. The eternal life offered the Jews that day, was something that day available, and not at the distance of some years. Jesus had previously said to the Samaritan woman:

"Whosoever drinketh of the water that I shall give him shall never thirst; it shall be in him a well of water springing up into everlasting life." iv. 14.

In John i. 12, we read.

"As many as received him, to them gave he power to become the sons of God, even to them who believe on his name."

Thus we see that to come to him, to see him, to receive him, to believe upon him, to recognize him as bread and eat him, to eat his flesh and drink his blood, to drink the water he gives, to have him (1 John v. 12), to be joined to him (John xv. 5), to follow him (Luke xviii. 22), to know him (John xviii. 3) are equally expressions of saving faith. But let us hear Mr. Benson. He is speaking of John vi. 54, 55:

"Now that He speaks definitely of the bread which

He will give, and eating His flesh under that form, He uses a word which specially belongs to the eating of vegetable food. The word previously used was the general word for eating any kind of food. The change seems to indicate beforehand the vegetable form under which the heavenly Food of Christ's Body would be given."

From this we see what the author of *Bible Teachings* understands by "eating Christ's flesh." It is something that is actually to be taken between the teeth and masticated. And observe that if this is the force of Christ's expression, then the Eucharist is not merely, as the Catholics say, the means of conserving life, but the means of obtaining it. It is communicated first they say in Baptism, and alimanted by the Lord's Supper. But if the words in John vi 53 refer to the Lord's Supper, they teach that no one has life except thereby. So that we reach this proposition that it is only by the Supper that men get salvation through Christ. The dying thief, and a great multitude beside who had faith in Christ, but died without eating Christ's flesh under the form of bread, are lost. This is the logical conclusion. But Mr. Benson says:

"We are incapable of feeding upon Christ in the Lord's Supper until we have received the supernatural faculties of baptismal life."

But how is it that the same Scripture, which is so inflexible when it is supposed to teach that salvation is by feeding on Christ's body in the Lord's Supper, becomes suddenly so elastic as to take in Baptismal regeneration? Except ye eat the flesh, etc. ye have no life in you, says Christ, baptism or no baptism. Let now the Saviour explain himself, and how lucid, intelligible and consistent all becomes. By faith in Christ who loved us and gave himself for us, we have life. He died as a propitiation for our sins, and we get life through his death, not by devouring his body, but by receiving remission of sins, a changed heart, the Holy Spirit, the sincere milk of the word. The flesh profiteth nothing. Flesh and blood inherit not the kingdom of God; Christ's body of flesh and blood ascended not up, but was changed and glorified at the time of ascension. He that believeth hath everlasting life, because he has Christ; not Christ's body only, but Christ himself. To the Pharisees our Lord said:

"There is nothing from without a man that entering into him can defile him; because it entereth not into his heart, but into the belly." Mark vii. 15, 19.

By a parity of reason nothing that a man eats can give him spiritual life. The Christian who lives daily by the faith of the Son of God, is powerfully affected in the Lord's Supper, because the truths relating to Christ's death are brought before him, and because the symbols remind him of his own interest in that propitiatory death. He feeds daily on Christ and therefore feeds upon him in the Communion of the Lord's Supper.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Will you kindly permit us to state plainly what have been the differences between ourselves and the present ministers of St. Peter's Church, Mazagon. But, first, we should like to remove any wrong impression that the letter addressed to the Rev. Mr. Deimler by a great number of his congregation is likely to convey by the words "dissenting chapel." We assure you these words were never used with any intent whatever to hurt the feelings of any one; much less to infer that such places of worship were not as good as our own, nor that the members of those churches were worse, or even so bad, as ourselves.

We trust, therefore, the use of these words will be excusable under the circumstances of great and just indignation against the action of the Bishop in this matter, while we express our sorrow if it has given offence to any one. We will now proceed briefly, and plainly to state the alterations that have taken place at St. Peter's since the present ministers' appointment. Those alterations will comprise doctrinal and practical teachings, ritual, ornaments of the church and minister, and what are termed by some, *non-essentials*.

Commencing with the least important, as the present minister did in their introduction, we will proceed to the first step in ritualism—Turn-

ing to the east, in saying the creeds; then a surpliced choir; then facing towards the east on entering church, and bowing; then the cross was placed on a retable and bowed to every time the minister passed the centre of the church; then intoning the Psalms, followed shortly afterwards by intoning the whole service; then followed the sign of the cross at the repeating of the creeds. Before the sermon and over the offertory, this sign, we are assured, is used as a guard against temptations, and especially against evil thoughts.

At this stage followed some murmuring and requests for the removal of the cross, but requests and murmurings were of no avail, for shortly afterward followed the candlesticks, then the candles, then at the sacrament of the Lord's Supper "wafers" were used; wine was used with water; the service of an acolyte or lay server was introduced, though Bishops Milman and Douglas have pronounced it illegal. Then the sacramental species were raised above the head; after consecration, adoration of the sacrament followed, for, to use the words of the Rev. Mr. Page, "the sacrament is to be adored." Then came prostration after receiving the sacrament; while the eastward position was assumed to denote the minister being a sacrificing priest. We use the Rev. Mr. Page's own words again: "I sacrifice Christ upon our altars." The doctrine of the real presence taught (we use the ritualist's own words)—"Christ is there on our altars in his two-fold nature, both God and man." Then came the confessional; first in the vestry, before the person confessing, hung a picture of our Saviour on the cross. While in the confessional was and is taught absolution and penance; then confession was pressed home with such force that candidates for confirmation were never confirmed. During this time different coloured stoles were worn, such as green, blue, cream &c. The name of the Trinity was used before the sermon; while the minister turned to the east, in repeating the doxology at the end of the sermon. Then followed an eruption and protest to the Ven. Archdeacon for a suppression of these practices, followed by a promise from the Rev. Mr. Page to the Ven. Archdeacon to make "concessions" to the petitioners, which promise was never fulfilled; then the cross was carried in procession, banners were hung about the church, and lighted candles, to the number of thirty at a time, on or about the communion table; then followed the circulation of a book teaching the seven sacraments, seven names to the Lord's Supper, the Mass being one of the names, while transubstantiation, called now "consubstantiation," was taught and held as plain as ever any doctrine could be, but the coloured stoles, at this time not being very plentiful, when passed from one minister to another, were kissed before being handed over. Then came the Rev. Mr. Page's glorious confession of faith that "he believed in all the doctrines of the Church of Rome except the immaculate conception of the V. Mary and the infallibility of the Pope," while the ordinary reading desk was moved out of the church. Now, Sir, we find these so-called trifles are of such vast and great importance, that they are allowed to outbalance some seventy or eighty of the people of the district, among whom this minister was placed, but he, being unable to fulfil his high mission, the Rev. Mr. Deimler has accomplished what he was unable to do, and, for his Christian behaviour, has been ordered, in a rather ungentlemanly manner, to "discontinue services" for all those who object to the things we have named; while, on the other hand, we are assured that all we object to has the Bishop's "full approval." We must not take up too much of your space, but must mention that the only thing given up is the use of "wafers."

Now, Sir, should you or any one of the Bombay dailies, the *Times of India* or the *Bombay Gazette*, be willing to publish the whole correspondence from beginning to end in the matter, we shall be most happy to send it, when perhaps it may appear we are not quite such babies as some would make us out to be. In conclusion, you are well aware, everything we have enumerated has a doctrinal signification, and on those grounds we specially remonstrate against them.

J. J.
W. W.

Mazagon, 18th October 1876.

DEAR BROTHER,—I am sure you will be sorry to hear that our worst fears with respect to the drought-stricken people of the taluka of Indapur have begun to be realized. During the whole rainy season that must now be looked upon as passed away, we could not have received more than four or five inches of rain,

but these coming down in showers 'few and far between' were not sufficient for sowing purposes, and consequently our poor people have lost both their early or kharif, and later or rabbi crops, on which depends, under God, their existence. A very large number are exposed to starvation and death itself. We heard just two or three days ago, on credible authority, that cases of death from mere starvation have occurred in our taluka.

Government authorities are, I believe, fully aware of the extent of the dreaded evil, and accordingly they have opened relief works, but these works are insufficient to overtake the distressed population—this is evident from the number of people taken upon these works. They are received by hundreds, and sent away by thousands! Hitherto our mamlatdar (whether he has received any instructions from his superiors or not we cannot say) has been taking strong and able-bodied people, and those who are weak and unable to work he has sent away. The P. W. D. people seem to understand the intention of the relief works better, and consequently are more liberal. But these works cannot fully meet the demands of the starving poor. Thousands upon thousands have been going away to various places with their herds of cattle, which are also dying for want of forage.

When the evil exists to such a fearful extent, people of all classes and creeds have now ample opportunities of showing their sympathy and good will towards their fellow men, and that in any way they think proper.

Will you kindly allow me to mention, that, in connexion with our mission, we have, through the kindness of a few valued friends, been enabled to give daily relief to nearly two hundred people of all descriptions, and that with a special view to practical and lasting results. But to carry on the work, it is necessary that we should receive help from time to time.

It is now almost certain that the evil will last for eighteen months, and our paternal Government, and private parties too, will have to come forward to relieve the suffering poor.

To describe fully all our practical measures would be to trespass upon your space and time, but you will allow me to mention barely what we mean to do.

1. Indrapoor is the most drought-stricken taluka in the collectorate of Poona, and we mean, during the time that the evil lasts, to sink as many wells as we can, and should we be blessed with water, and should any portion of soil be irrigated under such, one-fourth of the produce that will be gathered will be devoted to the support of elementary schools in connexion with the mission.

2. To erect a building for an orphanage. Materials, of course, will be supplied by our mission—only the labourers that will be employed on the building will be paid out of the subscriptions and donations we shall be receiving from our friends.

3. To erect six buildings or school houses for children of what are called the lower classes.

4. Should there be any surplus fund left, it will be spent upon the orphanages belonging to the mission.

I need not say that it will be our special object to place before the labourers that will be employed on these works, not merely the bread that perisheth, but try to direct their attention to that Bread which came down from heaven, for he that eateth of that Bread shall live for ever.

Donations and subscriptions towards the above-mentioned objects will be received by the National Bank of India under the designations of "The Indrapur Mission Drought Fund," the editor of the *Bombay Guardian*, any of the Free Church missionaries, or by the undersigned.

The writer begs to render thanks to the following gentlemen who have already assisted him with their donations:—Major Sandy, Rs. 100; Col. Finch, Rs. 50; H. Conder, Esq., Rs. 50; C. Macdonald, Esq., Rs. 30; Miller, Esq., Rs. 20; Rev. W. Weatherhead, Rs. 20; Rev. W. Deimler, Rs. 10; Thomas Graham, Esq., Rs. 10; the Hon. Sorabji Shapurji Bengally, Rs. 30 a month as long as the drought lasts.

NARAYEN SHESHADRI.

SIR,—May I ask your views upon a point which was debated among a few Christians lately. I refer to the practice which some Christians have of self-examination. By this I do not mean the habit some have of looking into the heart for the purpose of finding there something which will lead them to suppose they are Christians, and which habit is so fatal to peace with God, but to the practice of evening after evening bringing up the thoughts, words, and deeds of the day and judging them, in the Light of the Spirit, by the standard of God's Word, to see if there has been anywhere a failure or a mistake, or if anything which is not itself sinful, but unwise, has been done during the day; and if so, finding out the cause of failure

to guard against it in the future. For instance: Have I suffered long this day, and when it was necessary for me to rebuke, have I done it kindly? Have I been ostentatious? Have I imputed wrong motives to any one? Have I built on the Foundation this day that which will stand the test of God's Word, or have I built hay, wood, or stubble? Has my conversation been such as becometh the Gospel of Christ? Have I avoided foolish jesting and everything which is forbidden in God's Word? Has there been anything in my behaviour to-day which had an appearance of evil? And so on.

Do you not think that it is the duty of every Christian to so examine himself? I believe that no Christian grows in grace without thus coming to the Light, and I am of opinion that many Christians are living dwarfed lives by neglecting this duty. It was one of the reproaches against Israel, "My people doth not consider."

I am sure, in your reply, you will appeal to "the law and to the testimony" for every statement you may put forward on this subject, which is so very important.

Trusting you will give this a place in your next issue—I remain, sir, yours faithfully in Christ,

C. S.

[We agree with C. S., and may have something to say on the subject, next week.]

Epitome of News.

SATURDAY, OCTOBER 21.

—The Earl of Derby, replying to the representatives of the different Protestant societies who waited upon him on the 28th September respecting the persecution of Protestants in Spain, said that, notwithstanding the clerical reaction which had occurred in Spain, the new constitution, in its eleventh article, conceded a larger portion of religious freedom than previously existed in that country. The article was about as vague and elastic an enactment as could be conceived, and it would be very desirable to have the decision of a Spanish tribunal with regard to its real meaning; but he thought it might be found that in many cases the zeal or fanaticism of local officials had made them go very far beyond what would be approved by their superiors. The Government had not been idle in this matter, and they would strive to obtain a liberal interpretation of the new law. He promised that due inquiry should be made into any cases of hardship that were laid before him.

MONDAY, OCTOBER 23.

—*Calcutta Statesman*:—"We have sometimes thought that no man should be admitted into the Indian Civil Service who is not five feet ten or six feet high. Some of our readers may be inclined to smile at this, but others will understand what we mean by it. A little round dumpling of a man with bad manners, heightened by a sense of his own importance, or the shambling, conceited hobbledehoy who just gets through the door of competition, had far better have been kept out. We want a race of rulers for the country, and the present test of capacity is too narrow beyond doubt, though it is hard to find the remedy." No Napoleons wanted for the Civil Service.

—The steamer *Oriental* is reported by the *Rangoon Gazette* to have encountered a cyclone at about half past 11 A. M. on Saturday the 21st idem, about 100 miles off Calingapatam. She passed right through the cyclone, and when in its centre, experienced a perfect calm. Quite a number of birds and butterflies took refuge on the vessel when in the centre of the cyclone, and were so exhausted, that they suffered themselves to be caught by the hand. The steamer lost three of her boats, while two of the crew nearly lost their lives. On emerging from the centre and passing through the storm ring, the gale was terrific. The direction of the cyclone is supposed to have been from east to west. The period occupied by the vessel in passing through it, was about four and a half hours.

—Major Topham at Bareilly appears to have drowned himself. He had been suspended from his command.

—At the Victoria Theatre in Bombay, the plays last all night. The other night, towards morning, there was a great row.

TUESDAY, OCTOBER 24.

—*Times of India* correspondence: "The Rev. Philip Anderson, chaplain (and founder) of St. John's Church, Colaba, will be remembered but by few now in Bombay, but those few will recall to mind the energy and earnestness, the high culture, refinement, and unaffected simplicity which charac-

terized this apostle of truth and charity. As a man of truth, of keen observation, and of wide and long experience, he was constrained to make what he calls the 'painful admission,' that the Indian Church Establishment was a failure; and he states it in pungent and forcible language. The italics are his. He says,—

"This is the conclusion at which we have arrived, not after partial or hasty observation, but after long experience, diligent inquiry, and a careful analysis of evidence, courteously furnished us by friends well capable of forming opinions; it is painful to make the admission, that the machinery which church and state provide for soldiers' spiritual edification is utterly inadequate for its purpose; but it is true. We cannot conceive that the army could be worse affected in religious matters, if bishops, chaplains, and missionaries were all removed; if mitres, lawns, surplices—aye, and bibles—all were sent with their possessors back to England. Regiments would not march to church with grudging hearts, closed ears and bands appearing as merry as a hypocrites' smiles; padres would no longer be tolerated as licensed bores, or bishops envied as the favorites of both earth and heaven. The live and dead stock of the ecclesiastical establishment could be easily disposed of, and a large sum saved to the state. Officers and soldiers would be left to their own devices; lessons of temperance, chastity, and divine love, would no longer be heard from the pulpit; at least, they would not be both delivered and despised. Setting aside exceptional cases, and taking a broad view of the general question, we solemnly declare that the Church Establishment is of no use whatever to the European army in India. A pious chaplain may be occasionally consoled in hospital, by hearing the penitential words of a soldier as he falls back into the arms of death; he may preach so forcibly in church that some habitual drunkard may remain sober all Sunday, and not taste a dram till Monday; occasionally a reprobate, finding sin, sin, nothing but sin, a wearisome condition, may, for a short time, suspend the orgies of a life; under the influence of some sudden impulse, or urged on by enormous egotism, a soldier may talk of religion with volubility, and pray with such a dangerousunction that he soon aspires to be the leader of a sect; but neither are the lives of the masses—no, nor even of a chosen few—improved or modified by the ecclesiastical establishment, whether it comes to them in the shape of a bishop or a priest, a preacher or a pastor, a hieling or a good shepherd, a formal, listless minister, or one with burning desires, untiring energies, and ceaseless efforts in his high and holy vocation."

—Same, Colombo, 23: "Information has just been received in Colombo from England, to the effect that the Church Missionary Society has decided not to abandon the Coolie Mission. The Bishop had demanded the recall of the Rev. Mr. Clarke, plainly stating his intention of never restoring the license. There were no grounds for the special exception stated, but still the Bishop declared that he would only yield in this case if the English bishops recommended him to do so. The Society will sustain the Rev. Mr. Clarke, who is now labouring in the Kandy country, as far as the absence of his licence permits. The Society in London formally decides to-morrow on the course of the whole question at issue. The result is anticipated with the greatest interest in Ceylon. A large majority of the subscribers to the Coolie Mission desire to resist the action of the Bishop respecting that mission."

—The last *Assam Gazette* contains a statement showing the losses caused by jungle fires during the half year ending with the 30th of June 1876. These losses are assessed in money value at a sum of Rs. 74,296-6-9, and comprise houses; bridges; thatching-grass, food grains, forests, and all sorts of miscellaneous items.

—There has been a grain riot at Ellore.

—C. Y. has a long letter in the *Bombay Gazette*, the tenor of which may be gathered from the following extract: "Please to notice that Buguet was punished, not for his genuine spirit-photographs, but for supplementing them with false ones. I have at present in my possession spirit-photographs of persons with peculiar and characteristic features, and no one in the world, still less their relatives, will consent to admit, even on the statement of the photographer, that these photographs were taken from dolls, unless the doll from which the particular photograph was taken, was produced. But this is never done; and I claim to be forgiven if I maintain that the photograph of my departed uncle, with his huge bottle-nose and bald scalp, cannot be identified with any of Mr. Buguet's dolls, none of which has either, still less both, of these peculiarities, even if Mr. Buguet, because of his occasional trickery, chooses to consider the case of my deceased uncle to be one of them."

—*Bombay Gazette*; Raichore: "A railway accident occurred at 4 a.m. the 17th instant, to a down goods train between Goolburga and Shahabad, when twelve waggons and the chief guard's van were totally smashed. The latter was at the bottom of the whole wreck, and the guard himself providentially escaped a most horrible death, although considerably shaken and bruised."—Cause, the breaking of an axle. No lives lost.

WEDNESDAY, OCTOBER 25.

—*Bombay Gazette*; Madras, 24: Lord Lytton approves of the Duke of Buckingham's action in Mr. Weld's case.

An attempt was made last week to poison Mr. Thomas, Collector of Tanjore. Mr. Weld's superior officer, Mr. Thomas became seriously ill after dinner. The doctor declared that his food had been poisoned. The food and vomited matter has been forwarded here for chemical examination.

Galle, 24: The ship Saint Peter, with a cargo of 2,100 tons of coal, while approaching this port yesterday afternoon, struck on the Giudura rock and has been beached.

—There is a society in Bombay called the *Arya Sudharmodaya*, which means "Dawn of the true Arya religion." Does this mean that the true religion is only now about to come into existence?

—*Englishman* in the *Times of India*: "I have read with some surprise that the Shrivak Banians of Palitana, headed by Mr. Premabhoj Hemabhoj, have sent in long petitions to the Government of Bombay, complaining of the want of discretion, judgment, or whatever you like, in the Thakore of Palitana in allowing a couple of low class Hindoos to come up to the sacred hill in Palitana, where there are some Shrivak temples. Now this is too good. About two years ago I happened to visit the place on tour, when I had the honour to reckon amongst my camp followers no less than three sweepers, one butcher, and a host of other gentry of the same class! Low class people, indeed! Was not my head butler a Suratee?—downright dhed, as Hindoos choose to call such people. Not only did I go up the hill with my precious retinue, but had the satisfaction of having had two goats and nearly a dozen *moorgees* killed there for my three days' dinner."

—In a recent number of the *Patent Journal*, the particulars are specified of an extraordinary contrivance which is a combination of foot-warming apparatus with a boot. The heel of the boot is of metal, and hollow, and contains a supply of artificial fuel, the heat from which is made to pass through channels in the inner sole, a portion of which is placed upon a spring, so that the action of the foot in walking acts like a bellows, drawing in the cold air by an aperture in the heel and driving the heated air into the boot.

—From the *Christian's* report of the Perth Christian Conference: "A brief address was given by Major Malan. If Christians knew what the Lord is doing they would esteem it an honour to join in this conference in earnest prayer for the spread of the gospel. Two years ago, in Java, a Mahomedan slave was converted, and he spoke to a lady and gentleman, who were in turn converted, and they began to preach the gospel. Within a few months 900 were brought into the church of Christ. There are 1,000 Christians in the island of Sumatra, and you know of the work that is going on in Africa. We ought to spend most of our time at these conferences, not in seeking to please ourselves, but in earnest prayer for the glory of the Lord Jesus Christ, that He may work mightily in the earth. I have seen during the last two years in Africa a mighty change through prayer. Many tribes have been converted to a knowledge of the truth: 400 of one tribe, 500 of another, and 200 or 300 of others have been brought in."

THURSDAY, OCTOBER 26.

—Mr. Schayler, in his work on Turkestan, gives a frightful account of the way in which the Russian army punished the Momads for rising. He says, quoting an eye-witness: "When we had gone about twenty-five miles from Khiva, General Golovatchef said before a large number of officers in my presence: 'I have received an order from the Commander-in-Chief—I hope you will remember it and give it your soldiers. This expedition does not spare either sex or age. Kill all of them.' After this the officers delivered this command to their several detachments. The detachment of the Caucasus army had not then arrived, but came that evening. Golovatchef called together the officers of the Caucasus and said: 'I hope you will fulfil all these commands strictly in the Circassian style, without a question. You are not to spare either sex or age. Kill all of them. The old colonel of the Caucasus said, 'Certainly, we'll

do exactly as you say.' On the 7th, when we began to meet the Turkomans, these orders were again brought to mind, and nearly everyone whom we met was killed. The Cossacks seemed to get quite furious, and rushed on them with their sabres, cutting everybody down, whether a small child or an old man. I saw several such cases. I remember one case in particular which I could not look at for more than a moment, and rode hastily by. A mother, who had been riding on horseback with three children, was lying dead. The eldest child was dead also. The youngest had a sabre cut through its arm, and, while crying, was wiping off the blood. The other child, a little older, who was trying to wake up the dead mother, said to me 'Tiura—stop.' The Turkomans were much enraged at these things, and cut one Cossack into pieces before our eyes." The question remains, How far is this eye-witness entitled to be believed?

—*Bombay Gazette*: "Through train service over the Nerbudda bridge will be resumed from the 30th instant; the temporary bridge is 2,400 feet long, its least height from foundation being 48 feet in 20 to 32 feet of water. The work was commenced on the 16th ultimo."

—Archdeacon Johnson, bishop designate of Calcutta, has telegraphed to Bishop Gell that he intends to leave England immediately. Dr. Gell has consequently abandoned his intention of visiting North India this cold season.

—Mr. Simons, the pilot in charge of the str. Cawdor Castle at the time she was lost in the Hooghly, has been dismissed.

—A death from snake-bite on Malabar Hill (now the chief haunt of snakes in Bombay) is reported.

—*Deccan Herald*: "We hear from Sholapore that forty armed men from the country looted the shops of two Marwaree grain-dealers and carried off a quantity of grain. Parties of sepoys from the native infantry regiment stationed at Sholapore have been sent out to guard the treasures of the different talookas, as there are so many starving and reckless men going about the country, that there is some fear of their attacking the treasures."

—*Times of India*; London: "The season of congresses has commenced. The Church Congress is now sitting at Plymouth and discussing all sorts of subjects in a rather desultory way. One clergyman advocated a reform of the theatre, instituted by the clergy, and said he hoped that before he died he should see the great theatre of London so completely pumped of all that was objectionable that it would be a common sight to see the Archbishop of Canterbury himself enjoying an evening's dramatic entertainment. Another clergyman proposed that the number of bishoprics should be largely increased, that every large town, in fact, should have its bishop, and that the value of no bishopric should exceed £1,400 a year, enough, he thought, to supply all the necessities and a good many of the luxuries of life. Such a scheme would meet with the approval of such bishops as Dr. Temple of Exeter and Dr. Frazer of Manchester, but there are others, the majority I expect, who would not care to be deprived of their palaces and seigniorial splendours."

—Same; Allahabad: Gunner Buckland, Royal Artillery, Saugor, was unanimously acquitted by the jury, of voluntarily causing hurt resulting in the death of a punka cooly from ruptured spleen; the judge, Captain Lucie Smith, dissenting.

—*Overland Mail*, Oct. 6th: Amongst the deaths recorded this week are:—Viscount Gormanston; Hon. Mrs. William Ross; Col. A. D. MacDonnell, late Madras Army; Lieut.-Col. R. Vandeleur; Capt. W. M. Story, Bengal Army; Dr. Cookson D.D.; Mr. G. Giberne, late Bombay C.S.; Mr. G. Lawrence; and Mr. J. J. Richardson, M.P.

Two thousand Spanish pilgrims are preparing to set out from Madrid for Rome. They will travel by railway through Spain, France, and Italy.

—Examination of Mr. Slade, the spiritualist: "The messages from the supposed spirits were received on a slate, which sometimes had an unintelligible scrawl, and sometimes a long piece of writing. The slate was brought from a side table, and there could be no doubt that the message was written upon it before it was brought forward. To illustrate this he (Mr. Lewis) would write a message upon the slate he produced with common pencil, and after rubbing it with a sponge containing spirits of wine the magistrate would see that in five minutes the writing would re-appear."

—Noticing an article on the "Indian Opium Revenue" in the *Calcutta Review*, the *Friend of India* says: "We find, for instance, a sentence like the following: 'Much as we deplore the insatiable appetite of the Chinaman for the drug, and deeply as we regret the fact that we taught him to crave for it, we must not forget what the growth of the poppy

has done for native states, and what the results of the past fifty years are to them.' It is here admitted that the Chinese craving, now become insatiable, has been taught them by us, and that the fact is deeply to be regretted. Yet the last words of the article state that the trade has 'for half a century been carried on with the support and encouragement of Government, with great advantage to India, and with no palpably evil results to China.' But if there have been no palpably evil results to China, and at the same time great advantage to India, it is somewhat difficult to see why we should deeply regret having taught the habit to the Chinese. If there is great advantage on one side, and no palpable evils on the other side, regrets should seem to be not only unavailing but causeless."

—The *Chr. Advocate* (Hyderabad): "We have been favored with a copy of the report of the American Baptist Telugu Mission for 1875-76. The total number of baptisms reported is 341, being a gain over all losses of 226, making the total present membership 4,026. The history of this mission is full of interest, and ought to act as an incentive to perseverance on the part of those who are engaged in pioneer work."

—*Indian Chr. Herald*; account of a Baptist Missionary Meeting in Calcutta: "Among other things Mr. Hobbs stated that he expected shortly to leave India, and expressed his thankfulness that he had been permitted to be a missionary for 17 years. Deducting the time he had spent in learning the Bengali language, and that he had spent in England, he reckoned that he had given 12 years of active service, in which time, as the result of his own labours and those of his native brethren, he had baptised 57 persons, 50 of whom had proved themselves sincere believers. Mr. Martin went to Burrisaul 22 years ago. There were then 22 churches with 500 members, now there are 31 churches with 1,211 members. Then the Christian community numbered 1,211 persons, now it contains 4,258. During the last three years this Christian community has increased to 500. This year 64 persons have been baptised."

—The *Missionary Herald* (Boston, U.S.) publishes a private letter from Constantinople, dated July 3d, from one who has the best opportunity to know the truth. It says:—

"There is just now a good deal of interest in regard to the atrocities committed in Bulgaria by the Turks. I have the most exceptional advantages for finding out the truth as to these stories. I have made every effort to sift them and get at the truth, and I am certain that the accounts published in the *Daily News* are true. Not only this, but I have hundreds of similar accounts well authenticated, too horrible to think of. A perfect reign of terror exists to-day in the province of Philippopolis, and this absurd Servian war will make it worse. I do not object to the Turks punishing those who had a hand in the feeble attempt at insurrection in Bulgaria; that was a mistake and a crime. But the Turks are massacring those who never had a thought of revolution, and are torturing and plundering everybody in that province."

FRIDAY, OCTOBER 27.

The dailies inform us that Mr. Elliott, Collector at Nassick, had a Mr. Brown arrested, tried (at night), and imprisoned, because Mr. B. had spoken insolently to him at the Gymkhana.

—A London correspondent mentions the death of Mr. Sampson, formerly city editor of the *Times*, at his residence, Hampton Court, after a lingering illness, caused probably, more than anything, by grief and depression of spirits after the late joint-stock company revelations. Sampson was city editor of the *Times* for no fewer than 28 years, and when he died was just 74, but looked ten years younger.

—Lord Beaconsfield has now had his arms and supporters registered at the Herald's College. The motto which his lordship has chosen is "*Forti nihil difficile*."

—Deaths last week, 307.

—*Times of India*, Morar, 26: "Great festivities took place at Gwalior yesterday, on signalizing the Queen's assumption of the imperial title."

—Same:—"Sub-lieut MacLacan, one of the officers of the Crocodile, went to see some of the officers who arrived in the troop-ship off by the second special troop train which left Carnac Bunder at 9 p. m. Tuesday. When the train started he was shaking hands with some of his friends and ran by the side of the train. Unfortunately he slipped down and the train passed over his hand. Indeed, had it not been for the presence of mind of one of the native pointsmen who caught hold of him and held him down, he would in all probability have lost his life, as in the attempt to get up he would have knocked his head against the step of the carriage and been

thrown under the train. He was at once removed to the European General Hospital, when it was found necessary to amputate his index and second fingers. Yesterday he was reported to be doing as well as could be expected."

—*Calcutta Statesman*: "The coarse brutality of the Madras papers in demanding why 'the carrion,' 'the rotten carcass,' of the venerable old Brahmin at Negapatam should not be thrown into the night-soil of the town, makes us really blush that they are able to call themselves Englishmen."

—In all probability the submarine cable between Madras and Penang, which has been broken for the past seven months, will be re-united in a few days. The ship Agnes has picked up one end of the cable, and is now grappling for the other end.

—*Zion's Herald*: "Our esteemed brother, Rev. Isaac Row, of the Broadway Church, in Chelsea, has felt himself called to the work in India, and will be transferred by Bishop Harris to the new conference to be organized at Bombay, Nov. 9th., by Bishop Andrews. This conference will comprise, for the most part, the field in which the Rev. Wm. Taylor has so faithfully labored. Brother Row will sail from New York on the 16th inst.; and the prayers of the church will attend him to his new work."

Miscellany.

—Dr. Ziemann telegraphs to the Manchester Evangelization Committee, under date Sept. 20. He says:—

General Tchernayeff begs me to thank Manchester friends for their help. I have now established seven stations to supply the wounded on transport with refreshment and blankets. The scheme works splendidly. I have been two days in Djounis. The Turkish batteries fired hard. We had about sixty wounded. Now, all is quiet and peace expected. I will now go especially amongst the refugees. One night I spent on horseback with their night bands. It is dreadful; the nights are bitterly cold, and the people are starving. A local committee is formed, with the Archbishop at its head, so I will see his Grace to-morrow and settle plans. Cannot Manchester send thousands? I have received your cheques. Publish the information that no English ladies should come out here.

THE CHRISTIANS OF ASIATIC TURKEY.

A correspondent of the *Times*, writing on the 20th inst., gives some harrowing details with respect to the condition of the Christian population of the province of Yozgat, Armenia, and quotes the following from an Armenian journal published in Constantinople, concerning the attitude of the Mussulmans in that part of Asiatic Turkey:—

"These oppressions, instead of decreasing, are daily growing into large dimensions. It has become a crime for us to be Christians. We give to the Government the greater portion of the fruit of our labours, we never give them the least trouble, and yet our clergy, our women, our children, and ourselves are being dishonoured daily. Neither the captivity of the Israelites in Egypt, neither the sufferings borne by the Bulgarians, nor the past sufferings of the negroes in America, could for a moment be compared to the afflictions and miseries which are at this day borne by the Armenians of Anatolia.

"The European Powers are now considering how to insure the welfare of the people of European Turkey. But if they wish to perform a philanthropic and Christian duty, it is not enough for them to improve the condition of the Christians in European Turkey alone; in Asiatic Turkey there are millions of Armenians who are at this day suffering merely because they bear the name of Christ."

MISSION WORK IN PERSIA.

Writing from Julfa-Ispahan, Persia, to Miss Macpherson, Home of Industry, Mrs Bruce, who has lately returned to that land from a visit to England, says:—

We earnestly ask the prayers of all God's people that He may open a great and effectual door for his Word among the poor Mohammedans. Our mission here is a mission to Mohammedans, and for the first four years of our stay here we seemed to have great encouragement, some being baptized, and several attending our services, and thirty boys having been in the school for a year. But during the past year a most violent opposition, set on foot by the Roman Catholic and Armenian priests, has driven them all away, and for the present the door to the Mohammedans appears quite closed.

At the same time, notwithstanding the opposition of their priests, our room, which we use for service, have become so crowded that we are obliged to build a large chapel. Still while compelled for the present to work mainly for the poor fallen Eastern Church, which needs the Gospel as much as the Mohammedans, we try to realize that all power is given to Christ in Persia, and that He can and will in his own time open a door to the Mohammedans also.

In the meantime we bless God for having raised up for us such a good staff of school workers that, if my husband were not so much taken up, as he is at present, with building the chapel and school-house, he would be able to give most of his time to the translation of the Bible and the Bible-history he is writing for the Mohammedans.

Selections.

ONE WAY TO DO IT.

It is about a year since there was noticed in this correspondence a new departure in the temperance work of which Joshua L. Bailey, a merchant whose means and heart are in accord, was the founder. The object was to win the working people away from the saloons where the free lunch system has made thousands who first resort to them simply for refreshment, in the end slaves to the appetite for strong drink. Mr. Bailey, selecting an excellent location for a test effort—corner of Market and Fifteenth streets—opened "The Central Coffee House," fixing the prices at only what might be expected to pay the running expenses, the outlay and coffee being his personal contribution to the cause. At first a pint of good coffee and a fresh roll were furnished for five cents, both included. The bill of fare has since been enlarged to twenty varieties, all five cents each. The enterprise became on the instant a success, so much so as to justify its taking in two adjacent stores, and keeping forty employes sharp at work in providing for and feeding, as I am told often, nearly two thousand in a day. From the first, provisions of unexceptionable quality, neatness, and good attendance, have been the established law of the house; and the five-cent fare has kept the concern in good running order, which is all that was expected or desired. It also maintains rooms above for meetings for prayer and praise, and for a weekly temperance meeting, where hundreds of names were added to the pledge of total abstinence.

The eminent success of Market and Fifteenth prompted Mr. Bailey to establish the same form of effort in a locality which might reach another class of working men, clerks, salemen, people of the newspaper offices, the banks, etc., and by no means excluding the rougher sons of toil. Accordingly he opened, early in Summer, "The Model," so reads the sign, at 31 South Fourth street. This building is fitted up with an elegance which, in the matter of appearance, enables it to vie with the gilded saloons, snares of the tempter, which have hitherto held the field of supply in this quarter. The Model has now been three months in operation. The daily average of persons lunching there is about 2,300, and like the Central, it is proving itself an unquestionable success—a result of rejoicing to the founder, and to those whose sympathies have gone along with him in this work of salvation. To people of this latter class, since there is in this city any amount of room for it, this Good Samaritan work is suggestive. "Go thou, and do likewise."

Mr. Bailey is a member of the Society of Friends, of the J. J. Gurney school, and aside from the work mentioned, he is well known among us as a lover of men. Thus while, as in the past forty years, we have been spending breath and inking paper for questions which remain as unsettled as ever—whether total abstinence is a specific law of the Bible, or simply a deduction from its spirit applicable to the times, and what was the quality of the allowed wines, especially that produced by our Lord for the marriage festival in Cana—here a man of deeds walks into the field with a practical argument which has power with people as they are. It may be impotent in the philosophical discussion; it may throw no light upon mooted Biblical meanings nor upon the chemistry and physiology of intemperance, but it goes direct to thousands to whom it gives the feeling sense of a better way.—(N. Y. Evangelist).

GOOD NEWS.

NEVER was there a happier day in this country, probably, than the 3rd of April, 1865. Many of our readers will remember it as long as they live, having had a deep personal interest in it. I remember being in one of the large cities in the northern part of the United States on that day, a witness to the deep joy that pervaded the people.

In the great thoroughfares they had congregated in thousands, moved by a common joy. Bells were ringing; engine whistles sounding; bands of music playing gay harmonies, and flags everywhere flying—in short, all the various signs and sounds by which men show their delight were there. Oftentimes such things are without much reality of feeling, but to-day all were in earnest, for all felt most deeply the meaning of these things. On all sides men were in groups and in pairs, conversing and smiling, strangers before, but now blessed with a common benediction, strangers no longer—congratulating each other as if they had been acquainted for years. And they had been acquainted each and all, with a common sorrow and source of anxiety, a calamity that

was entering almost every house, and taking one or more away—and, in many cases, forever. But now a common deliverance relieved all hearts, and, in the gladness of the hour, all things else were forgotten.

But what was the occasion of all this demonstration? A simple telegraphic announcement had done it all. There had been four years of the severest, saddest, civil war. But that morning the capital of the Southern Confederacy had been entered and taken; and all understood that the war was over, and peace had come. The General in the field who accomplished it sent word to the President, and he, through the Secretary of War, at once flashed the glad tidings over the whole land. Not one of these I saw giving token of so much happiness, had made this peace. It was made by another. They only believed the good news, and their joy flowed out accordingly. They were able to justify their joy by believing such news. And they had abundant reason to believe—for three men who were officially bound to tell the truth, and who could not have conspired to frame a falsehood of such grave character under such solemn circumstances, had united in making it true and proclaiming it. So, without one doubt, all were merry together. Nor could any one have succeeded in gaining believers, or in checking the enthusiasm, who would have called in question the matter of the tidings.

And, as I looked upon it all, the memory of another proclamation of peace and good tidings of good, came richly to my mind. When we were all enemies to God, and in a terrible rebellion against him, He who is our Peace made peace through the blood of his cross, and came and preached peace, the Spirit, the water and the blood, attesting that he that believeth on the Son of God—simply receives this good news as his own—bath everlasting life. God is not proclaiming war, but peace. Now is the day of his own gladness, and he is happy in telling that all wrath is put away. He can speak to the worst enemy, the vilest sinner, without a thought of wrath. He was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. Yes, the war is over! Who will receive the good news of peace? It cannot be hard for the prepared heart to receive the word of pardon and peace, surely. On this occasion, men ran home to their families, and upon the once telling, the whole household rejoiced. So with the gospel in the case of the jailor at Philippi. Himself believed and his whole house. Oh, how simple does this make the message and its reception appear!

Once while speaking to a man of the simplicity of the gospel, and recounting the good news for his salvation, he said, "You seem to think it is very easy." "Yes," I answered, "but there was a very hard part. It all came upon another. Suppose you owed millions, and had not one cent to meet the debt, and demand was made for it only to disclose your utter bankruptcy; and suppose, in this condition of things, I come forward and at the loss of all I have, and with infinite labor, pay the whole. That was the hard part. But it is all done. Now, if I brought you news of this, and showed you the receipt in full for the debt, would it be hard for you to take it and be glad? So Christ has done all the real labor of reconciling, the work of saving, and he asks you to receive it. Nay, God beseeches you to be reconciled; for he has made Him to be sin, who knew no sin, that we might be made the righteousness of God in him."

So in this case; the work was really all done by others; the war over, and peace had come. As many as believed it rejoiced with all their hearts. But I did not find any who were told the news that day, examining their faith in it, or meeting the announcement with "What do you mean by believing?" They did not think of the exercise of their own minds, but of the fact told them. And so, dear friends who may be reading this, do not think that faith is something which you have to render to God from yourself, as though you coined or paid so much faith, to receive in return salvation and peace from him. Faith is the heart occupied with the thing told. He has spoken of Christ having done the work by his cross. Just take that fact from him. He tells of forgiveness of sins through the blood. Take that. He tells you the gift of God is eternal life. Take it, and rejoice with him; for it is he that says, "It is meet that we should make merry and be glad."—*Sound Words*.

ILLUSTRATIVE SELECTIONS OF ECC. XII.

—I do not know any book in the Old Testament that describes more fully, more convincingly, or more concisely, the whole sum of human life, with all its changes and vanities, its occupations, its plans, its speculations and pleasures, and at the same time that which alone is real, lasting, progressive, and rewarding.—*Herder*.

—There blows throughout this book a piercing chill against every earthly aim and every vain endeavor, a contempt which changes into a bitter sneer against everything which in the usual proceeding of men is onesided and perverse, an indefatigable penetration in the discovery of all human vanities and fooleries. In no earlier writing has all cause of pride and vain imagination so decidedly and comprehensively been taken from man, and no book is pervaded by such an outcry of noble indignation against all that is vain in the word.—*Ewald*.

—“Remember.” Youth is not only the season of enjoyment, but of religion: cheerfulness and joy are to be cherished, the pleasures of life are to be enjoyed, sorrow and pain are to be banished; but the whole conduct in reference to these things is to be regulated by the remembrance of the Creator, (1) of the intimate relation in which the creature stands to him, (2) of the blessings which he has received from him, (3) of the duties which he owes to him, and (4) of the judgment appointed by him, into which he is to be brought.—*Noyes*.

—“While the evil days come not.” “While.” It expresses this and more. There is a negative prohibitory force in the words. So remember him that the evil days come not. “Before they come,” implying that such coming will be a consequence of the neglect. Piety in youth will prevent such a realizing of this sad picture. It will not keep off old age, but it will make it cheerful and tolerable, instead of the utter ruin here depicted. The picture given is the old age of the sensualist.—*Taylor Lewis*.

—“Sound of the grinding is low.” The people of the East bake every day, and usually grind their corn as they want it. This grinding with their mills makes considerable noise, or rather the songs of those who work them. The feeble old man shall not be able to rise early from his bed in the morning to attend to the grinding of his corn; consequently the doors shall be shut, neither shall the noise of their songs be heard, or it will be only in a low, feeble tone.—*Burder*.

—The almond-tree bears its blossoms in the midst of winter, and on a naked, leafless stem, reddish or flesh-colored in the beginning, seem at the time of their fall exactly like white snow-flakes.—*Zockler*.

—They are of use as goads to excite to duty, and as nails to fix and render constant such as are desultory. Solemn assemblies for religious worship are an ancient, divine institution. There must be masters of these assemblies, who are Christ’s ministers. Their business is to fasten the words of the wise, and drive them as nails to the head, in order to which the Word of God is likewise as a hammer. (Jer. xxiii. 29.) God is the one Shepherd, whose good Spirit indited the Scriptures, and assists the masters of the assemblies in opening and applying them.—*Henry*.

—It is said, “The words of that judge are quite certain, they are like driven nails.” “I have heard all he has to say, and the effect on my mind is like a nail driven home.” “What a speaker! All his words are nails.”—*Roberts*.

The root of religion is the fear of God.

The rule of religion is the law of God.—*Henry*.

—(1) There is a judgment to come in which every man’s eternal state will be determined. (2) God himself will be the judge. (3) Every work will be brought into judgment, will be inquired into. (4) The great thing to be then judged of concerning every work is whether it be good or evil. (5) Even secret things will be brought to light, and brought to account. (6) It therefore highly becomes us now to be very strict in our walking with God, that we may give up our account with joy.—*Henry* (Advance.)

THE DIVINE DEMAND FOR HOLINESS NOT LESS UNDER THE GOSPEL THAN UNDER THE LAW.—*Rom. viii. 3, 4.*

By J. F. B. Tinsling, M. A.

CHRISTIAN FRIENDS.—If I were come here to preach the Gospel of Justification by Faith in Jesus, I should be very likely to introduce it by seeking to convince my hearers more deeply of sin, of the demands of God as the Holy One, which they are incapable of satisfying, and which shut them up in helplessness to all who believe in Him. This is God’s way, shewn in the introduction of the gospel dispensation by the dispensation of the law, by the preaching of John the Baptist as the herald of the Saviour, and by the saving work of God in individual souls. But it seems to me that the Church of Christ stands in need of preaching as well as the unconverted world; that the Gospel of Sanctification by the power of God, brought near to us by the Saviour and by the Holy Ghost, must be introduced by a work of conviction of sin. The Church, in great part, has forgotten what her

Lord expects her to be, and so it is not strange if she has forgotten the divine way of realizing it.

Let us glance at the moral or spiritual condition of Christian society, of those whom we really believe to be the children of God. What impression does it convey to us? Is it not a poor representation of the sanctifying power of divine truth? Is not blemish manifest everywhere, worldliness in many forms justified as a necessity, and moral failure almost with equal readiness acknowledged and excused?

What are we to say to this state of things? Is it satisfactory to ourselves? Can our consciences rest in it and yet come simply and habitually for direction to the Word of God? The answer is obvious: we cannot be satisfied unless it be in the therest of apathy, the oblivion of spiritual slumber.

Is it satisfactory to God? Does He expect nothing more from His people in the present life than such partial consecration and imperfect purity? While looking at the celebrated and familiar picture, “The Shadow of Death,” I was struck with one of the details of the scene as unpleasant and unnatural. It was the half-sawn plank of wood in which the divine labourer is represented as leaving his tool while he stretched his weary arms. I cannot imagine Jesus Christ sawing a plank of wood and stopping thus in the middle of it, and for the same reason—the thoroughness and perseverance of the Divine Worker—I cannot imagine Him satisfied with the condition of those who are His workmanship, but who remain but partly delivered from the bondage of sin, partly consecrated to His service, walking sometimes by faith, and sometimes by carnal taste and reason. Surely, if the Lord had His own way unchecked by the action of our wayward wills He would make better work in us than this! Surely there is reason to consider whether this exercise of will, this maintenance of a degree of independence by the servant of Christ, is not a grievous sin and an efficient and fruitful cause of failure!

We shall all agree that the purpose of God to make us sons and daughters, with characters and behaviour worthy of that relationship, must sometime be accomplished. But when is this idea to be realized? Will this take place after death? All Scripture forbids us to say so, representing and providing for the education of the children of God on earth and not in heaven. Will death itself supplement the influences of life and complete what has previously been imperfect? Neither reason nor revelation encourages the thought. We see that death can destroy, but not that it can build. It will fulfil the intention of God regarding the nature which is condemned and already dying in the believer, taking it away for ever with the corruptions of the “body of humiliation;” but it will not make that strong which it finds weak, or develop the Christian dwarfed by the allowance of sin, into the man which the courage of faith during a lifetime would have made him. And yet disciples of Christ cling to the belief that they must continue to exhibit imperfection even to the dull eye of their fellow-men, and that conscious failure in doing the known will of God must be their life-long experience. Whence comes this theory? Facts, in part, account for it, and feelings complete the case for its support. The Church has lived and does live, generally speaking, after this fashion; sin is not quite conquered, and, therefore, it is argued that it cannot be conquered; blemishes are seen on all hands and at all times, and therefore they are regarded as inevitable. And the feelings of Christian hearts—even of hearts that hate sin and long after God and holiness, are accepted as confirming evidence of the impossibility of gaining complete and continual victory. But let God be true, though every man be a liar. His word is a surer guide than the biographies of saints or the feelings of our hearts, and His word demands and represents as possible an obedience to God and abstinence from evil as complete as was commanded by the law, in order to make men know their sin and impotence, and to shut them up to the saving influences of the gospel. Not now threatening, but promising, the Word of God displays the provision of grace against sin, and calls upon those who are enriched and strengthened with the divine promises, to “cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor. vii. 1). It conveys to us the beseeching of an inspired apostle that we should “present our bodies a living sacrifice, holy, acceptable unto God,” arguing that this is our “reasonable service.” (Rom. xii. 1.) It says, “He that is born of God doth not commit sin,” and “He that saith he abideth in Him, ought himself also so to walk even as He walked.” It sets before us the example of men who dared to say to their brethren, “Ye are witnesses and God also, how holily, and justly, and unblameably we behaved ourselves among you that believed,” and who proposed, however the gospel was received, to

“bring into captivity every thought to the obedience of Christ.” It is plain, from these and similar passages, that the results of the gospel proposed by God, and expected by those who first carried His message, were far greater than those which content the majority of Christians now, were even such as are judged by many who have some faith in Jesus to be imaginary and unattainable. We shall, of course, be reminded that the Scriptures also recognize the fact of failure, and the presence of sin in the Church, and especially that the Apostle Paul wrote the seventh chapter of the Epistle to the Romans; but if all that is meant by this objection were established, what would be gained but a proof that the Scripture contradicts itself! The Apostles certainly used the words we have quoted above, and many others like them, and so, if they really acknowledged themselves wretched men in bondage to the corruptions of the flesh, their words are of little value there or anywhere else.

It is only reasonable to remember, in seeking to interpret the 7th of Romans, that the same writer has elsewhere said: “Thanks be to God, who always causeth us to triumph” (or leadeth us in triumph) “and maketh manifest the savour of His knowledge by us in every place,” and when to this consideration we add the plain teaching of the 6th of Romans, which precedes, and of the 8th, which follows the chapter supposed to contain the apostolic confession of failure and shame; it seems to us impossible to avoid the conclusion that that chapter, however it is to be explained, is no description of the real state of the writer, but rather of the state in which he or any other partially enlightened believer must find himself until he realises the power of the doctrine of the 6th chapter in the purity and liberty of the 8th. Indeed, it will be found that the very passages which seem to militate against the doctrine of liberty in Christ from sin, furnish, in their context, by which the text must be understood, arguments in support of that doctrine. The 7th of Romans, a careful reader must see, begins with an illustration by which the writer desires to restate and enforce his teaching in the 6th chapter, and not bring in any new idea. Therefore, the idea of the 6th chapter (that, being buried and raised with Christ, we shall not henceforth serve sin) is the idea of the 7th chapter, although under a different form. Moreover, the very argument of the latter chapter is, that the Christian has a right to realize (what he often fails to realize, or realizes by the painful process, and so remains in the bondage described) that this marriage with law is dissolved by death, and his union is now with Him who is the resurrection and the life, and neither knows nor causes bondage. It would be impossible for us to consider all the words of Scripture which, detached from their connexion, may be supposed to be at variance with the thought of constant victory over evil as the privilege of the believer; but I think, enough have come before us to shew that success, and not failure, victory, and not defeat, is the experience which God has intended and made possible for His people. If, however, any doubt remains in any of your minds, the verse we have taken for a text will dispel it. “What the law could not do in that it was weak through the flesh (in the way which Rom. vii. had just shewn), God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us: who walk not after the flesh, but after the spirit.” One would think this verse had been dropped out of a great many Bibles; certainly, it has been very generally overlooked, for the idea of it is very seldom expressed, and, I fear, almost as seldom entertained. Happily, there is no room for difference of opinion about its meaning. The language is too plain to admit an honest doubt. The language is too plain to admit an honest doubt. The purpose of God in sending Christ is said to be the fulfilling of the righteousness of the law, not in Him for us, but in us in respect to our walk, and that here and now, when flesh and spirit are both realities to us, and we walk in the spirit, and deny, and so conquer, the flesh. Now we know something of the righteousness of the law—its breadth and spirituality—as explained by the Lord Himself, and the Apostle had not forgotten that explanation when he made the statement regarding God’s purpose in his people. His idea of the proper result of the Gospel, when intelligently received and submitted to, was nothing less than the production in Christians, irrespective of time, place, and circumstance, of the holiness in spirit and observance of the divine precept which the law had commanded, but had never produced. We cannot get away from this without fleeing from the Word of God. Now, we have two things well known to us, and which ought to be at agreement with one another: God’s expectation and our experience. How do they agree? Can we say, to the praise of His grace, that

the righteousness of the law is (by the coming of Christ to the cross and to our hearts) fulfilled in us, since we walk not after the flesh, but after the spirit? (To be continued.)

JUSTIFYING JONAH.

JONAH's attempt to run away from the Lord when commanded to go to Nineveh was a foolish and wicked act, all must admit; but there is one thing told of him that is very much to his credit: "He paid his fare" on board the ship that was to bear him away to Tarshish.

To be sure, he was directly disobeying God, and he knew it, but then, he settled his bill with the sea captain. He was leaving that great city wherein were more than sixscore thousand persons to perish unwarned; but he fulfilled his obligations to the ship owners in the matter of passage-money. He involved his shipmates, in the fearful danger of the storm that was already gathering for his arrest; but he would not cheat them out of their due. He was turning his back upon one of the grandest opportunities ever given to mortal; but he handed over his money at the office like a prince.

He was evidently none of your mean sneaks, who, in running to destruction, try to go as dead-heads. Jonah went on his way like a man.

How often, by some such reasoning as the above, we have heard men make out a good case for themselves or for others in the case of flagrant and atrocious acts. Only yesterday, talking with a young man who has become almost a common drunkard, turning away from home, duty, and great prospects of usefulness, he admitted the evil state of the case, but soon became eloquent over his refusal to play off some wicked joke upon a comrade, and declaring, "You'll never catch me going back on a fellow like that," became, apparently as self-complacent as if the score was fully righted.

A man passes me often who frequently speaks of his present deplorable condition, especially if a little the worse for liquor; but swears he is no hypocrite; "all the bad there is in old J— he shows right out." And he uses this single virtue to cover the destruction of home, family, and manhood.

A woman often admits to me the neglect of duties that she owes to God, herself and household, but gains a modicum of comfort from the fact that she "always goes to church, rain or shine."

I know a young man who refused to obey the call of God, as clearly given as was ever that to Jonah, and is satisfying conscience by the assurance of honesty in a very different and self-appointed sphere.

There is much of this Jonah business on every hand. Men are sharp in their dealings, even to rank dishonesty, but they will talk well and profess better. They cheat and shave on the right hand and the left, but they found a scholarship or seminary, endow a college, or build a church. They are debauched in life, and help to debase their circle; but they are generous-hearted fellows. They are helping to undermine every good institution in a community; but they are kind and obliging neighbors. They bribe and buy their places of power and honor; but then, they are on our side, sound on the main issue. They kill men with bludgeons, shoot them with concealed weapons, but they were once good Sabbath-school boys, or have a frank and interesting countenance.

Because the men that cheat, swindle, and murder us, are possessed of some single excellent virtue, we are asked to set it over against their many nefarious acts and terrible failures in character and life, and call it even.

Well, if the Lord is satisfied, we will try to be. How is it? We read that in spite of all this honesty and promptness in the payment of his bill, a great wind was sent out into the sea that would not subside until the runaway was thrown overboard and brought to terms; teaching, as it would seem, by the voice of the wind and the waves that a man needs something more than a single virtue to justify him before his Maker. Not that we would undervalue or despise the admirable traits that sometimes appear in wicked and debased lives; we only utter our protest against the attempt, so often made, to make them atone for the sin and failure by which they are surrounded. (Adv. Rev.)

TELEGRAPHIC NEWS.

London, October 19th, Evening: The Great Powers are supporting the proposal of Russia for a six weeks' armistice, it being identical with the proposition made by England.—There was a calmer feeling to-day, and the stock markets are slightly recovering. Financial advices from the Continental bourses are also more satisfactory.

20th: At the special Cabinet council held yesterday,

it was decided that there should be no ultimatum or any contingent declaration of war. There is to be no autumn session of Parliament, and there was nothing resolved upon that could justify any fears of a British participation in a war. The policy decided upon by Government is one of neutrality, with due regard to the protection of English interests.—Reports of an alliance between the three Empires of Russia, Austria and Germany are re-affirmed, but the general situation becomes more pacific notwithstanding.—Lord Loftus is about to proceed to Livadia in order to facilitate negotiations between England and Russia.

23rd: The hope continues that war will be averted. Russia is arming, but is apparently desirous to negotiate.—The fighting continues in Serbia and Montenegro, the troops of the latter province having captured the fortress of Medun.—Greece is mobilising her troops.—According to latest accounts from the seat of war, the Turks are again resuming the offensive in Serbia. They have made a successful attack on the Servian army and captured an important position at Krevet.—The Turks have abandoned Montenegro, and Roumania is making warlike preparations.—The terms for a permanent peace demanded by Russia are the administrative autonomy of the insurgent provinces; and that commissioners are to be appointed and protected by an armed force whilst watching the execution of legislative reforms.—The Times advises Turkey to yield to these terms.

24th: Parliament will assemble on the 12th December.—The Porte has accepted a six weeks' armistice renewable for six weeks or two months.—A plot has been discovered to murder the Grand Vizier Midhat Pasha. The plotters have been arrested and exiled.—A republican conspiracy has been discovered in Spain. Several generals and others have been arrested.—H. M. troopship Malabar has passed safely through the Suez Canal, outward bound.

26th: Negotiations continue on the question of an armistice, but without any decisive results; in the meanwhile the Turkish troops are gradually advancing into Serbia.—According to Turkish official despatches, their arms have again been victorious, having captured Djunis, thus making themselves masters of the line of road between Kruchovatz and Deligrad.—The Servians are reported to be very depressed.

PASSENGERS SAILED.

Per Str. India, 21st, for Liverpool:

—Mr C G Cantly, Col and Mrs T S Bice, Mrs Bracken, four children and ayah, Mrs Whiteway and child, Mr W A Howe, CE, Masters W and R Walsh, Lieut G F Wilson, Mrs Warthington, and Mr J Gold.

Per P. and O. Str. Hydaspes, 23rd:

FOR SOUTHAMPTON.—Messdames Pryce, Phillips, T W Armstrong, Turnbull, and Carey and infant, Miss F E Partridge, Mrs Macier and two children, Mr G F Trimnell, Col J Rose, Capt and Mrs Skipwith and two children, Messrs A E Gennoe, and A Hill, Staff Surg on Imman, Messrs Brewer, Munckjee Eduljee, Carl Ludwig, and G F M Grant, Mrs Borthwick and child, and Mr Robert Anderson.

FOR BRINDISI.—Messrs H A Laird and W M Bell.
FOR VENICE.—Col A Richardson, Messrs T J Googhegan, and G F Harcourt.
FOR ALEX.—Col Penn CB, and Mrs Gallagher.

PASSENGERS ARRIVED.

Per P. and O. Str. Pekin, 25th:

FROM SOUTHAMPTON.—Mr Cuthell, an! Mr and Mrs Hennessey, Mrs Walker, Mr Tidy, Hon'ble J and Mrs Napier, Rev and Mrs Baynham, Messrs Bennett and R Barker, Col Williams, Capt and Mrs Clerk, Mr Mackilligan, and Mr and Mrs Lovell, Miss Tait, Mr Harding, Miss Harding, Mr Mackenzie, and Mr and Mrs Maclean, Miss Holman, Mr Beale, Mrs Schaffter, Mrs Marroth, Mr and Mrs Berre, Miss Berren, Dr Welsh, Mr and Mrs Strachan, Mrs Langborne, Mr Pinhey, Mrs Townsend, Miss Townsend, Miss Macrae, Mr Waller, Col Macleane, Mrs Macleane and two daughters, Mrs Brown, Rev W Maule, Mr A Groves and Br then, Messrs Spikes, Mitchell, Vowell, Oddie, Stevwright, Coade, Cleffad, Le Quenne, and Harrison, Mrs Holland, Messrs Bather and Norton, Capt Lovell, Mr Robt son, Surg-Major Thorp, Messrs Health and Campbell, Mrs G stling's child, Mrs Parker, Capt Wakhe, Dr Murray, Miss Bra hall, Mr Martinez, Capt Wyllie, Mr Whitfield, Capt Fawkes, Messrs Morgan, Fidal, Shepherd, and Hartley, Messdames Burton and Finch, and Mr Davies.

FROM VENICE.—Col and Mrs Madden, Mr and Mrs Thompson, Mr and Mrs Shanks, Mr and Mrs Parbury, Messrs J Burke and Theobald, Capt Pedder, Lieut Grant, Mrs Tule, Miss Wilson, Capt Shepherd, Mr Lazarus, and Surgeon Gordon.

FROM BRINDISI.—Capt Montmorency, Dr Thorp, Messrs Wilkinson and Miller, Col Dunsterville, Mr Lloyd, and Mr and Mrs Allen, Capt and Mrs Dawes, Messrs Carrett and Fayer, Capt Eumerton, Capt Samuels, Mr LeMesurier, and Mr and Mrs A-kin, Mr and Mrs Heklots, Mr Hantlemann, Mrs Royal, Miss Rindall, Mr and Mrs Batten, Mr Skifford, Surgeon Rutledge, Messrs Brulton and B-erebon, Col Gordon, Genl Wright, Capt Conolly, Messrs Rathazar and Keel.

Domestic Occurrences.

BIRTH.

JEDDO.—October 19th, Bombay, at the Medical Mission House, the wife of W. Jeddo, of a son.

MARRIAGES.

KENNEDY—FORDYCE.—October 12th, at the Union Church, Simla, by the father of the bride, assisted by the Rev. Donaldson Rose, M. A., of Brechin. N. B., Captain, Walter Crawford Kennedy, the Royal Scots, to Augusta Annie, only daughter of the Rev. John Fordyce, of Simla.

PEARSON—WASHINGTON.—October 18th, at St. Andrew's Church, by the Rev. D. MacPherson, assisted by the Rev. D. Boyd, P. Pearson, to Jane E. Washington, both of Bombay.

DUNSFORD—SUTTON.—October 19th, at Christ Church, Mhow, by the Rev. E. G. Davis, William George Dunsford, Lieut. 108th Regt, to Annie Grace, eldest daughter of Lieut. H. Sutton.

HEWITT EASTHOPE—October 21st, at St. Peter's Church, Mazagon, by the Rev. R. L. Page, assisted by the Rev. Luke Rivi-ton, John Hewitt, to Frances Grace Easthope.
READING—BAILEY—October 24th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Henry Howard Reading (Birmingham), to Mary, eldest daughter of Henry Bailey, Superintendent of Police, Bombay.
HUTCHINGS—THOMAS—October 26th, at Holy Trinity Church, Bombay, by the Rev. Chas. Gilder, by license, Alexander Hutchings, Esq., to Ida Eliza Jones, eldest daughter of Mr. A. W. Thomas, G. I. P. Railway, Barhanpur.

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